

THE BAPTIST.

\$2.00 IN ADVANCE.

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VOL. IV, NO. 32.

A good sister from one of the hill counties hears that "There are nine Methodist churches in Bolivar county and only two Baptist churches," and wants to know, "Does this proportion exist throughout the Delta?" and, "Is there no remedy?" No, this proportion does not exist throughout the Delta. Yes, there is a remedy, and it is at hand. Let all our churches increase their contributions to "State Missions" at once, and men can be sent into Bolivar and other counties where the Baptist preacher's voice is too seldom heard. State Missions, we repeat, is the sure and speedy remedy—let it be applied vigorously.

Here is a queer case: An earnest brother wants to know, "Is a man, not a church member, and one that never made any pretensions to religion, a suitable man to be Superintendent of a Baptist Sunday school?" The trouble, usually, is to get the members of the churches interested so as to become active enough to be "suitable" timber out of which to make a Superintendent. We never heard of an outsider, before, who had that much interest in the work. Of course, a man who is not a Christian ought not ever to be elected Superintendent of a Sunday School—one of the hardest places to fill in a Baptist church. As to being "suitable," there is not one man in a hundred that is "suitable." An all-around Superintendent is hard to find. They are usually too slow, too late, too ignorant, too wordy, too impatient, too crabbed, too lazy, too bossy—or, in a word, too "no-account." The thing to do is to get the best man you can, and then everybody stand by him, and he will improve so fast as to become, in a few years, tolerably efficient—it will take much time and hard work.

Another brother is anxious to know as to whether or not "Senator A. H. George, who helped to defeat State prohibition" in the last legislature "is a Baptist, and a son of the late Hon. J. Z. George?" Yes, he is a son of that grand old man of the people; but not a Baptist—he is a Methodist. The same brother further wants to know if there is any truth in the following clipping from a paper published in another State: "Bishop Galloway's son-in-law helped to defeat prohibition in the State of Mississippi, and the Bishop was in sympathy with his rumocracy." It is pretty generally known that Bishop Galloway is not in favor of prohibition by legislative or constitutional enactment. He is a very ardent "local option" prohibitionist. We thought, and said so at the time, that it was unfortunate for the Bishop and the cause both, that he should not have been in favor of statutory prohibition; for it is

largely due to his position on the subject that we have any saloons in Mississippi today, and the ever recurring and abominably annoying biennial elections, one of which is on now in Hinds county. Better have "local option," however, with all its annoyances than tolerate the saloon; but a thousand times better to have neither—let us have State wide prohibition by legislative enactment until we can get it by constitutional amendment.

A brother, "Elijah," asks (1): "Should a church retain a member who is president, vice-president, secretary or treasurer of a picnic association, where they have dancing and award premiums for racing, etc.;" (2) "What steps should an association take when the church fails to deal with them?"

Some churches would turn such a member out on the spot, and others would pay no attention to it at all. But what is the right and wise thing to do? Deal with such brethren gently. Show them the evil that comes from their connection with such enterprise. Labor with them, a long time, patiently, prayerfully, seeking to save them to the cause; and then, after all diligence has failed it may be necessary to withdraw fellowship from them. Dancing is wrong all the time, but picnics are not necessarily so.

Let the associations go very slow in such matters, inasmuch as they do not meet to "regulate" the affairs of the churches. They are missionary bodies, or should be, in the main. A short resolution, prepared by some wise brother, and briefly discussed in a fraternal, Christian spirit, calling on the churches to exercise greater diligence in keeping up a state of Holy Ghost religion in their midst would be very timely—indeed, would go very far towards settling all such questions, should the churches do it.

A subscriber from the Delta, who is a farmer and "well pleased with your paper," (he means "our") thinks that "usury" is the sin of the Delta region and wants to know what it is, and all about it, as applied to farm hands, renters, and so on.

Well, usury is usury the world around. There is not one law for the millman and another for the farmer. Usury is charging more than a reasonable, fair and legitimate rate of interest on money borrowed, or percentage on goods and lands bought and sold. It is excessive interest. It is a very common thing today. Very few concerns are content to make a reasonable rate of profit now. Bankers, millmen, merchants and factorymen, of all kinds, want more than ten per cent on their investment; else they are not doing good

business. When a concern "hustles" around and declares 33½ per cent dividend at the end of the year's business, it is set down as a piece of fine business management—but it is to be greatly feared that God from heaven above looks down and calls it "usury," against which He warns us very earnestly in His Book.

No, no; this sin is not peculiar to the Delta. Would that it were. The man who furnishes the money to run an enterprise of course ought to have a reasonable profit from the business; but he ought not to have it all. Mental labor is worth more than physical labor and calls for greater pay; but, at the same time, when all the profits accrue to the "man on horseback," or the man in shirt sleeves behind the counter or desk and none of it to the man who follows the plow in the furrow, or dons his overalls every morning, something is radically wrong—a great and awful sin against God and an outrage on humanity have been committed.

There is a faith that saves, and a faith that does not save. Faith as belief enters the mind as knowledge. If it stops at that point it does not save, for no amount of knowledge of Christ, in itself, saves.

The devils doubtless have more knowledge of him than we have, and the world is full of those who receive the great truths which Christ taught, but who in no sense are saved thereby. Faith that saves must penetrate the moral nature, must reach the heart and move the will, and so open the way for the life of Christ to come into our lives.

This is the completion of faith, when the life of the Son of God comes into the soul. This is the faith that saves, faith in us, the hope of glory. It is a beautiful process—the silent working of our faith, transforming the sinful life into the Christ-life.

Not by creed nor by profession, nor by priestly ceremonies, but by the life of the Son of God, are we saved, through faith. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Mark the difference between the creed-made and the Christ-made Christian. The Jews who brought Christ to the cross were creed-made. It was creed-made Christians who established the Inquisition and perpetrated the horrible massacre of St. Bartholomew. We must believe; but belief, of itself, does not save. It looks as though there are great numbers of church members in all denominations that have nothing but their creed for their hope, no life as the result of their creed, and hence a great want of Christ-life, from which alone the gospel is propagated.—E. J. F., in Ex.

THE BAPTIST.

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T. J. BAILLY, EDITOR AND MANAGER.

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Not With the "Smart Set."

We are much obliged to our esteemed contemporary, The Religious Herald, for calling attention to a seeming reflection on Dr. J. M. Carroll, that appeared in our "Resume of the Great Convention." After the paragraph appeared in print, we saw that it looked the wrong way, saying just exactly the opposite to what it was expected to say. It is wonderful what effect the omission of one or two little words will have on the meaning of other words.

For Dr. Carroll we have only words of praise and meant to so express ourselves in the paragraph now in question. He has been attending the Southern Baptist Convention all his life and never gave any cause to be displeased with those whom we were pleased to call the "smart set," appearing on the platform to address the convention, for the first time in his life, at Asheville. He made one of the finest speeches on stages we have ever heard, a full outline of which appeared in our Convention issue. We could have listened to him, and showed the pencil after his words, much longer than he saw fit to speak, without tiring in the least.

But it was not so when some others got the floor—we were sorry when they began and glad when they quit. Not because their words were all the time wide of the mark, and the notions untimely, but, rather because of the air they assumed while up before the Convention, carrying the impression that unless they had something to say something would not be said that ought to be said—these we classed with the "smart set," a few of whom were in evidence at Asheville, but their ranks were very much thinner than is common in such bodies, and we sincerely hope will disappear entirely by the time we reach Savannah. These brethren make the impression that nobody can say things but themselves; and hence, they proceed to have their say. But in this they are greatly mistaken. Scores of our very best and wisest men attend our Conventions from

year to year and never open their mouths. "This is strikingly illustrated in the case of Dr. Carroll," who passed the "dead line" even before his voice was ever heard in the Conventions, and then only by special and urgent request. Do you not see it Brother Pitt?

We love to hear our brethren talk and take a lively interest in the proceedings; but we do not enjoy hearing a brother talk who likes to talk so well that he forgets to give anybody else a chance. We have no sort of respect or patience, or possibly not as much as we ought to have, with a brother who can talk and won't talk, and then gets off and indulges in the rare luxury of saying sharp and cutting things about those who do talk.

There is just one other thing we want to say while we are at it: We haven't too much respect for those who can't sit and listen at the deliberations of our religious gatherings unless they themselves, or some of their kind are up before the body. A very "striking" illustration of this too came under our eye at Asheville. A good brother, but not a "celebrity," was addressing the body. He was a little slow of speech but not on logic and good sense. Many were restless, and the president was wrapping for order. Some of the "smart set" were making for the doors, and thence to the mountains for aught we know. A brother whispered to us, "Just look how Dr. Hawthorne is drinking it down." Do you not see the thing that "is strikingly illustrated" in this case also, Brother Pitt? We are sure you see it.

Notes and Comments.

"First things, first, second things second"—first point the inquirer to the cross and then show him the way to Jordan.

It is easy enough to advise how another man ought to run his business, but quite another thing, to run your own business. Let's all of us try to run our own business for awhile now at least.

The Mississippi crop of D.D.s. this year is a total failure, there not being a solitary case reported so far. What is the matter? The work is going right on in other States. But really, we would be glad never to hear of such a thing befalling another Mississippian until Christ shall come again.

The negroes of all denominations, will hold a Young Peoples' Christian and Educational Congress in Atlanta, Ga., August 6-11. They are to discuss the evils that prey upon the race. We are somewhat pained to see them aping the whites in the "Congress" business; but hope to see them turn it to more practical worth.

Dr. John Henry Barrows of the "World's Parliament of Religions" fame, died on the 4th instant. He was a great and good man; and, if he erred in his polyglot gathering of preachers, prelates, priests and pundits from the four corners of the earth, he more than offset it by his brilliant de-

fense of the principles of Christianity, in his India lectures, on the Haskell foundation, in the very presence of heathenism itself. He came back thoroughly convinced that there was but one real, genuine religion, and, it has the Cross of Christ for its center.

This is mighty hot weather; but really not much hotter than it has ever been at this season of the year. Your church needs you in hot weather as much or more than it does at other times. Your pastor needs you presence Sunday night as much so as Sunday morning. And you need the benefit to be gotten from the services too.

Mr. Spurgeon says that when he was converted at the age of sixteen and demanded immersion for baptism, he had not at that time so much as ever heard that there were any Baptist churches in the world. But having read the Bible, he could see nothing else taught in it. Is not that the testimony of every unprejudiced reader of the Book.

In a congregation composed of Baptists, Methodists, Presbyterians, Episcopalians and "Christians," all those, who had paid their pastor up to date, were called on to raise their hands—and not a hand went up! But the next morning the Baptist pastor began to get some money. How high could you lift your hand on the proposition?

Dr. Madison C. Peters said that during all the years of his ministry as a Paedo-Baptist preacher, he not only never preached from Romans 6:4, but that he never heard of any of his brethren who had done so either. We have never heard of one who has used that passage either. How about this Brother Boswell? Before you became editor of The Advocate, did you ever preach from this text? Did you ever hear of its being used by any of your brethren? Tell us all about it.

Two years or more ago, we published a sermon from Pastor Price, now of the Second Church, Jackson, but then of Winona, on the subject of election. He found a Methodist preacher the other day with that sermon in his pocket, and it bore evidence of many readings. It seemed to be a new doctrine to him, and he wanted to know if that sermon even fairly well represented the Baptist position, and was told that it was a very "conservative" statement of that position. If he will let it get out of his pocket into his mind and heart, it will do him and his great good.

Bishop Leavell finds in his historical researches that the churches of the Lebanon Association are the only ones in the State whose Sunday-school enrollment and church membership are anything like equal. It looks like a church with 100 members say, could easily have 100 or more in Sunday-school; but the fact is that they do not average up to 25. It is an everlasting shame! Oh! for some Sunday-school Moses to lead

us out of our captivity to Do-nothingness, for we have served at his feet far too long already. We would be glad to open up an "excuse column," in which all the able-bodied Baptists in Mississippi, who do not attend Sunday-school can tell us why they do not. As there are about 75,000 of them, according to the very best attainable figures, this column ought to be crowed every week. Tell us brethren and sisters, in a word, just why it is that you do not go to Sunday-school.

"Judge Robert Powell returned this morning from Canton, where he adjourned the circuit court of Madison county after a four weeks' session. A number of very important cases came up during the recent term of court, which has just adjourned, and the criminal docket was unusually heavy."

We take the above paragraph from "The Evening News," of this city, which favors saloons, and would not, we suppose, do the whisky interests an injustice. Madison county is a whisky county, and all whisky counties require a long session of court. Why?

President Roosevelt sent the Pope of Rome a beautifully bound set of his literary productions, and that functionary promised to read them. Wonder if the President thought that the Pope needs to have a little more *strenuosity* injected into his Philippine policy? It was really a very "strenuous" document that he sent to the old man in the Vatican, after all that may justly be said against the propriety of sending anything at all. Of course the Pope wants to have diplomatic relations with Washington, but, since there is nothing in common between the two, God forbid that any such relation should ever be formed.

Dr. Boswell is reading THE BAPTIST again now, we are pleased to see, and asks if we were not "mistaken" when, in commenting on his comment of the action of the Dallas conference, to the effect that our Methodist brethren have "elderesses" or "women preachers already"? No, we think not. We have heard Methodist women preachers ourselves. Heard one in a protracted meeting, in a Methodist church, when three or four Methodist preachers were present shouting Amen! with great enthusiasm. She held meetings all over Mississippi, in parts of Louisiana, Texas, the Pacific Slope, and the Lord knows where else. Oh! she might not have belonged to the conference; but she was a Methodist and held meetings in churches whose pastors did belong to the conference. There is one over in Georgia now "evangelizing" around; and, we have heard of others. No, no; we were not mistaken—we think these women preachers, and the church to which they belong, are mistaken however.

To the Children.

NO. XVII.

DEAR CHILDREN:

In the latter part of the summer of 1862 Gen. Bragg began to mobilize his army for

the great Kentucky march. Our regiment, (27th,) the 30th and 34th, were all put into one brigade and placed under Gen. Anderson, so we left Mobile about the middle of July and went to Chattanooga, Tenn. We had a pleasant trip from Mobile to Chattanooga. Great crowds of people gathered at the different towns through which we passed to see and cheer the soldiers on their way to the front. The soldiers did not have the privilege of stopping at the hotels and lunch stands to get their meals. They always carried their rations in a haversack made and worn something like a school boy's book sack. Before we left Mobile we cooked our grub to last for the trip. When I got to Chattanooga I had a few biscuits left, and I tell you they were "tough and bold sir." One day I took a stroll along the banks of a little creek that ran not far from our camps. When I came to a great spreading oak I sat down in its shade to dine. I had no fork, knife, plate nor napkin, in fact, had nothing but my greasy haversack in which were a few aged biscuits and perhaps a little fat meat. It is needless to say I enjoyed my lunch. Soldiers always enjoyed eating when they were well. After satisfying my hunger I yet had one or two biscuits left, so I thought I would test the texture of these same biscuits. I stepped a few paces from the tree, took one of the biscuits and threw it with all the force I could against the body of the tree, and it bounded off the tree after the fashion of an India rubber ball. I repeated the experiment and still my biscuit was none the worse for the concussion. I left this sample of my culinary skill as a companion to the pebbles that were scattered along the banks of the stream near where I had dined.

I think it was sometime in August when the command "Forward, march!" was given and we began to climb the Cumberland mountains in our race with Gen. Buell (Federal) for Louisville, Ky. Each soldier carried a gun, cartridge box, knapsack, haversack, canteen and blanket. So you see we were pretty well loaded. At the close of the day's march we would stack our guns and after partaking of the contents of the haversack we would spread our blankets on the ground and lie down to sleep. Oh how often I have lain with upturned face and watched the bright stars or moon and think of loved ones far away who might be gazing at the same bright orbs. The weather was very warm and the dust at times would be almost suffocating. We would frequently have to drink water that was unfit for a nice horse to drink. Of course we could not keep clean. I do not remember any wash days during the march, which lasted about two months. I do not say that we never washed our clothes during that time, but I do not remember that we did. One day I felt something crawling on my body. It felt too big for a flea and moved too slow for a chinch, so to find out what it was I unharnessed and disrobed and began to reconnoiter on the inside of my "well worn" shirt—and what do you think I found? A

flea? No. A chinch? No. A tick? No. It was a—now children don't tell—it was a—"sorter" looked like these vermin that crawl backwards on hogs; a—well, we called 'em graybacks. Well, you don't know how humiliated I felt, but I soon found that all the boys had 'em; bad, too. I shall close this letter with this parody:

"The June bug has a golden wing,
The lightning bug hath flame;
The graybacks had no wing at all
But they got there all the same!"

"leastways" they did on

UNCLE GEORGE.

Providence, July 10-13.

For the information of those wishing to take the trip to Providence I desire to state that ticket will be one fare plus \$1.00 for the round trip. Hotel accommodations can be had on the American plan for \$1.25 to \$2.00 per day; private houses \$1.00 per day. The minimum cost of the trip from Winona, consuming one week's time, would be \$50.00. At a cost of \$60.00 one could have a much better trip, consuming 10 days to two weeks' time. Let all who desire to attend the Convention kindly write me at once and I will furnish them with the official route for the Mississippi delegation and all additional information desired. Please do not delay as it is necessary to make arrangements with the hotels as early as possible in order to secure the best accommodations.

Fraternally,

ARTHUR FLAKE,

Transportation Leader for Mississippi.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to our whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White of this city make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

A Call for Minutes.

As statistical secretary of the Mississippi Baptist Convention I ask for minutes of the following Associations:

Bethel, Ebenezer, Leaf River, Magee's Creek, Salem, Sipsey and Tallahala.

The moderator or clerks of the above will please forward at once a copy of the minutes and very greatly oblige,

A. J. MILLER.

Columbus, May 31st, 1902.

State Convention.

This body will meet in its 64th session in Water Valley on the 11th day of July, at 10 a. m.

I. C. CONN, President.

An Explanation.

Bro. W. T. Ratliff, of Raymond, calls my attention to a discrepancy as found on pages 1 and 41 of the minutes with reference to the time of the meeting of the Convention at Water Valley. On page 1 the time is Thursday, while on page 41 the time is Friday before the second Lord's day in July. The cause for this discrepancy is, Bro. W. L. Berry, chairman of the Committee on Nominations, made his report on pages 1, 2, and 3 of the preceding years' minutes, making necessary changes in names and dates for the years 1902 and 1904. Thursday was left in his report, and adopted by the Convention.

By vote, the Convention adjourned to meet on Friday before the second Lord's day in July, 1904, and I so recorded it. The Convention meets on Friday, July 11, 10 a. m.

Let all take due notice, and govern themselves accordingly.

E. E. THORNTON.

Some Confusion.

There seems to be some confusion as to date on which the State Convention convenes. Please announce that our understanding of the matter is, that it meets Friday, July 11th, so determined by the Convention at McComb City.

The reason for the change from Thursday to Friday was that so many of our best preachers would leave on Saturday for their respective fields. We want our ablest men to fill the pulpits of Water Valley. This is a courtesy that should be extended to the city which entertains the Convention.

We most respectfully urge the churches to send J. D. Peacock the names of delegates and visitors who will represent them in the Convention.

We urge, furthermore, that the delegates and visitors from South, East or West Mississippi come on Thursday, arriving at Water Valley at 4:15 p. m.

Jennings & Hays liverymen, very generously propose to send all to their hosts gratis.

We are prepared for a large gathering and trust that a spirit of unity and love will prevail, and above all, that the Holy Spirit will honor the Convention by His divine presence.

Last night Booth Lowrey, of Blue Mountain, gave this splendid sermon on "How Daniel Became President." A very fine audience listened to his words. Booth Lowrey does not claim to be a preacher, yet he preaches. He says that he is not an orator, yet he moves people, and, as they listen, they resolve to be nobler, truer and braver, and such power is the power of oratory.

Every church in the State should have Booth Lowrey to tell the young men how

one young man, surrounded by the glamor and splendor of a voluptuous court, became president. Respectfully,

D. D. SHUCK.

State Missions Now.

In his leaflet for 1902 Secretary Rowe says, "He who helps State missions helps every good cause dear to the heart of our Lord." This sentence goes straight to the heart of State Mission work. It is basal in character and determines the State's place as a force in the world's evangelization. The bulk of the money given by Mississippi Baptists for world-wide evangelization came from churches that are, or have been helped by State Missions. Some one has called State Missions the plant bed from which the world-field must be supplied. Regarding the work from this viewpoint we cannot afford to neglect State Missions, but there is another phase of the work that we cannot overlook just now. Religious and industrial movements are closely related. If the King's servants are wise they will be quick to see and utilize whatever advantage may be derived from the proper relation of these forces. There is no volcanic upheaval of industrial forces in Mississippi just now, but great changes are silently taking place that shall tell wonderfully on the future of our people. All the new railroads are not being built on paper. Men are not paying charter fees just for the fun of it. New towns, cotton and lumber mills, are rapidly shifting centers of population. Mississippi has more good small towns under 3,000 population than any State I know of in proportion to size, but under the new order the centers will be built up at the expense of these, the tendency will be more and more toward cities until possibly some day Mississippi will be cursed with a large city. At any rate the folks are going to town where the Baptists as a rule are not as popular as in the country. How many county sites in the State are there with more Baptists than Methodists? You see the Baptists are moving to town and we ought to hold them. "Aye, there is the rub." While we are glorying in our Baptist freedom, the Methodists beat us to the field, seize the strategic point and if they do not get the Baptist who moves to town they may get his children before we work the field. The Scriptural method is to take the centers and from them the Gospel shall sound forth to every quarter.

Now our Convention Board sees the situation and is doing its best to meet it. Will the brotherhood stand by it? Brethren, if the Board is wrong in its policy, or engaged in any sort of secret service as some have charged, your duty is plain. At the Convention which meets in Water Valley you should call it to account. On the other hand if these men with this sacred trust, who are honestly striving to advance the Redeemer's kingdom, are fairly representing the Baptists of Mississippi, they deserve your sympathy and help. Fellow pastor, the matter is largely in your hands. While the Home Board and the Foreign Board are making such glorious progress

it will not do for us to go up to Water Valley with a debt. It will require heroic work to make the landing, but by God's grace we can do it.

W. F. YARBOROUGH.

Jackson, Miss.

COLLEGE COLUMN.

BY W. T. LOWREY.

Grace and works! They always go together. It is so at Macon. With W. C. Grace as pastor, the church is moving up. My reception was cordial and the collection ran to \$622.00. Bro. Grace and I are natives of the same county—Tippah—and my father in the flesh was his father in the ministry. His wife is a sister to my beloved school-mate and room-mate, the distinguished Rev. C. S. Gardner, of Richmond, Va. I rejoice exceedingly that Bro. Grace is back in his native State. May he never depart until he departs for heaven.

WESSON.

You have heard of Robt. E. Lee and Fitzhugh Lee? Have you heard of Jno. A. Lee the Baptist pastor at Wesson? Well, you ought to know him. One of his deacons told me that he would be justly classed among the great men educated at Mississippi College! I found his people already informed about the endowment for he had been advocating the cause. They gave subscriptions for \$635.00. That was fine, for the church is weak financially and they have many and special burdens at home.

BOGUE CHITTO.

I had never stopped there before, but Pastor J. R. Hobbs had arranged for a special appointment for me for Sunday night, I came, I saw—that is I saw a part of the brethren; some of them were absent. But we had a good service, took subscriptions and cash for \$230.00 and some of the brethren were particularly kind to the weary college agent. If Dan Bolian ever comes to want let him call on me and half of my last dollar will be his.

Rev. J. E. Lowe is a co-operator. He met me at Bogue Chitto with \$15.50 in cash which he had collected at Clear Branch Church. Here's my hand, Lowe, and my heart is close behind it.

Bro. A. M. Summers also met me at Bogue Chitto with cash and subscriptions for \$50.00 from the Welman neighborhood. Many thanks to him and his noble pastor, Rev. I. Alman.

Smyrna Church, Copiah County, J. R. Hobbs, pastor, \$100.00 for endowment, and all hands happy.

The never ceasing, ever faithful T. J. Miley, sends one dollar a piece from two widows, one of them over 80 years old. Oh! ye men with money, read, think, pray.

The star of hope beams brightly above the horizon. May no cloud obscure it.

Two weeks more.

East Fork.

Away back in the early days of this country, when the hills and valleys were largely covered by a growth of cane, and through which the Red man wandered in pursuit of his game, a little congregation of people gathered for worship on a beautiful eminence near the east prong of the river Amite. Hence the name, East Fork. Here in a rude house they sang and prayed and preached. Charles Felder and Zackariah Reeves were the preachers in those days. The labors of these early Christians were blessed of God; and the church continued to grow in numbers and strength until for many years she has stood with the first in these parts. The present house is large and well furnished, painted inside and out. The membership number nearly 250. Bro. T. J. J. Spurlock is Sunday School superintendent, church treasurer and director of music, and it would be difficult to find a more faithful man in any community. Deacons Everett and Newman are Godly men and ready for every good work. Mrs. A. E. Ott, formerly Miss Dampeer, of Wesson, is the efficient organist. And there are many other faithful ones, with whom it is a pleasure to work. Of course we have some of the indifferent sort, whom we are trying to reach and enlist.

Sunday, June 1st, was a great day with the East Fork saints. After baptizing some in the morning and preaching at the usual hour, the pastor presented the matter of College endowment. The congregation was large and the interest exceptionally good. In a little while the sum of \$356 was raised in cash and subscriptions. J. H. Lane and W. K. Anderson went down for good amounts. J. R. Baham was away but his family were among the contributors. What a blessing when preachers and people all work together!

Once more: East Fork has in her membership one of the oldest men in all this Southland. He is known as "Old Uncle Jack Wills," and is in his 96th year. He has a distinct recollection of the battle of New Orleans in 1815; remembers hearing the report of the cannon during that famous engagement. His father was in the battle, also two of his uncles, and he remembers their coming home, seeing them in their uniform, and hearing them talk of the battle. He says his father told how the bales of cotton, behind which Gen. Jackson fought, would bounce into the air when struck by the cannon balls.

Bro. Wills lives about a mile from the church and occasionally attends the services. He is quite feeble and says he is ready to depart.

T. C. SCHILLING.

Dedication.

The first Sunday in June the new house of worship at Belzona was dedicated to the service of God.

Several years ago the Baptist people, seeing the need of a house of worship, began to raise money to build. Enough was raised to begin the work. The house was built, leaving a debt of some hundred dol-

lars. After making several efforts to liquidate the debt, it was finally canceled. In the meantime the house was seated with nice oak pews. When all was paid it was announced that the house was ready to be dedicated. The first Sunday in June was the day decided upon, and at 11 o'clock a good congregation was assembled to take part in the worship. Appropriate songs, such as "How Firm a Foundation," were sung by the choir and congregation in the opening of the service, after which the writer read a short selection from the fifth chapter of Matthew, using the first clauses of the 13th and 14th verses of the same as a text: "Ye are the salt of the earth," "Ye are the light of the world." At the conclusion of the sermon was the dedicating prayer, followed by choir and congregation singing "All Hail the Power of Jesus' Name."

While singing the last song an opportunity for membership was given. A young lady was approved for baptism, and in the afternoon, in the Yazoo river, she was buried in baptism, an apt illustration of a part of the sermon. (The candidate was not saved up, either, Bro. Bailey.) Many hearts rejoiced, because it was a joyous occasion.

Bro. E. L. Wesson will be with us there in a meeting the last of this month and the first of next. Pray that we may have a great revival at Belzona.

L. F. GREGORY,

Itta Bena, Miss.

Field Notes.

The paper man left his home, en route to several places in North Rankin, Scott and Leake counties, where THE BAPTIST has many friends but few subscribers. THE BAPTIST man first turned his nose towards Carthage, working his way among Baptists, gnats and mosquitoes. All together made a very lively trip. After two days' ride I reached Carthage. On my way I passed through Pisgah, where I was once pastor, and spent a very pleasant night with the family of Bro. J. F. Baker. Thence to Ludlow, which town I had visited before, however. I spent a good night with our good Baptist brother, Dr. J. N. Denson. From there to Carthage, through Pearl River swamp, where the mosquitoes are worse than bad. The writer spent two or three days at Carthage and was very pleasantly entertained in the homes of Bros. Wallace, Collier and Cadenhead. The writer preached while there to an attentive congregation. Among the many Baptists at Carthage only two were subscribers to our church paper; a few more were added to the list. From Carthage I journeyed towards Edinburg, fifteen miles east of Carthage on the bank of the historic Pearl. At this place I stayed with Bro. Hill, a cousin to our Bro. A. B. Hill, of Shelby, who served as pastor of these churches for several years. While at Edinburg I crossed the river and went to Franks to see Bro. Franks, and found him on the hills of Neshoba but with evidence of peace and plenty. From Franks I returned to Edinburg, where ye scribe

preached to a small congregation—small, yes, because Edinburg was on a boom in the matrimonial line; two marriages in one day.

Leaving Edinburg the paper man started homeward to fill one of his appointments. Stopping along the way to pay his respects to those brethren who had not been visited before, THE BAPTIST man finally reached Brandon, where he enjoyed communication with his lodge and witnessed the conferring of several degrees. The next place in view was home, by way of Langford, where supper was devoured at the home of Bro. C. O. Rouse. The night was spent with Bro. J. J. Daniel, who is not a much water man but a great exhorter. Arrived home the next morning finding all well.

All in all, this was a very pleasant trip. A variety of good things was enjoyed and good work was done for the paper in the way of new subscribers, but no renewals, for there were none to renew. The writer longs for the day when every Baptist family will take their church paper. It was the hope of the writer to attend the Convention at Asheville, for it has never been his privilege to mingle with such a body. I know it was grand to see such a sea of faces of Godly men and women, and our beloved editor has given us such a glorious description of it through the columns of THE BAPTIST.

THE BAPTIST man has not been able to do much for the paper in the last few weeks' as he has been sick and confined to his bed, but is now better and hopes to do a good work. You know a burnt child is afraid of the fire. Last summer was spent in battle with typhoid fever, but the writer, if God wills, hopes to spend this summer in battling for THE BAPTIST.

E. L. JONES.

Henrietta, Texas.

DEAR BRETHREN—It has been some time since I wrote you a letter, therefore I write to let you know that I am still alive and that the Lord continues to bless our labors. We are at this time in a great meeting at Henrietta, Texas. The Lord is saving souls. Yesterday we had forty-one happy conversions and nearly every eye in the congregation was wet. A great day in the Lord. We are preaching under a large shed arranged for this meeting. All the pastors and denominations are co-operating with us.

SID WILLIAMS.

Notice.

Fifth Sunday Meeting, Harmony Association, will meet with Mt. Zion Church, six miles east of Walnut Grove, on Friday, 10 a. m., before the fifth Sunday in June, 1902.

T. E. MORRIS, Moderator.

Notice.

The Fifth Sunday Meeting of Union Association will be held with Pleasant Hill Church, Jefferson county, beginning on Saturday, June 28th. The same program will be used that was arranged for September, 1901.

S. S. JACOB, Sec'y.

"He Went and Preached Unto the Spirits in Prison."—1 Peter, 3:19.

An honored brother requests an interpretation of these words. They are confessedly obscure and difficult. It is said that no satisfactory explanation has yet been given. If one fails to do only that which many wise and good men have done.

An obscure passage should always be studied in the light of thought running through its context. The purpose of the apostle is to induce Christians to lead holy and beneficent lives. He urges many motives. God will not allow any harm to befall them if they seek the good, v. 13. If they suffer for such a life they may be happy, v. 14. After a digression, the blessed issue of the Christian's sufferings is illustrated in the glorious results of Christ's sufferings, v. 18. Then follows the passage which we are asked to consider—Christ in His beneficent sufferings, and for well-doing, was "put to death in the flesh, but quickened in the Spirit, in which also He went and preached unto the Spirits in prison."

Among the many interpretations, it seems to me that there are only three in support of which anything plausible can be said—

1. That which regards the preaching as having been done by Christ through the instrumentality of Noah to the ungodly of his day, who heard the preaching when they were living, disobeyed and rejected it, who perished in the flood, and who were in a place of confinement when Christ died and rose from the dead.

There are serious objections to this view. The interpretation is strained, and seems to have been adopted to meet the claim that there will be a probation after death. The preaching was not done through the Holy Spirit, but by Christ's Spirit. The antithesis between "flesh" and "Spirit" must be observed. If the rendering "in the flesh" is correct, it must also translate "in the Spirit." This interpretation would require the translation "by which he had gone and preached to the Spirits," while they were disobedient, but who are now in prison. The language "he went and preached" seems to involve a personal mission on the part of Christ, and not merely an agency used in his personal absence.

2. That which regards the preaching as having been done by Christ personally in his disembodied state between His death and resurrection, to expectant believers; then in the invisible world, assuring them by his own victory of resurrection of their ultimate perfection for to all the dead of former ages; or to all ancient unbelievers, those of Noah's day, being specially mentioned because of the remarks in verses 21 and 22.

Not even this interpretation favors the theory of purgatorial suffering, or that of a second probation, or that of universal restoration. Those who adopt this view avow that nothing is said of the effect of such preaching. The word does not mean to evangelize, to instruct men in the things which pertain to Christian salvation; but simply to publish, to proclaim openly, after

the manner of a herald.

To me there are weighty objections to this view. It is not in line with the thought of the apostle—the blessed issue and glorious results of the suffering of Christians, as illustrated in the case of Christ. This fact alone should condemn it. Besides, such an interpretation presents a doctrine nowhere else found in the writings of Peter. Indeed, it would exclude other plain teachings of the apostle. In 2 Peter 2:9, it is said that the unjust are kept in prison "unto the day of judgment to be punished."

3. That which regards the preaching as having been done by Christ personally and after his resurrection, and that the preaching was the proclamation of the completion of his mediatorial work on earth and of his final victory over death and the grave, to all the worlds, and even to the Spirits in prison, who were disobedient in the days of Noah.

According to this view, "the flesh" in which Christ was put to death means his natural body; and "the Spirit" in which he was quickened means his spiritual body. He was not quickened in his human Spirit, as that was never dead. Quickened in the Holy Spirit would give no definite conception. But quickened through the resurrection in a spiritual body is consistent with the antithetic clause, "put to death in the flesh," in the natural body, and keeps the passage in line with the apostle's purpose to help Christians in patient endurance and holy living by the glorious results of the sufferings of Christ as seen in the difference between the body in which he was put to death and that in which he was brought back to life, in which he ascended from the earth, entered the invisible world, and, as a mighty conqueror, made proclamation to all worlds, even "to the Spirits in prison," that his mission had been accomplished.

H. F. S.

Vicksburg, Miss.

Words to the Point.

Let some good brethren are disposed to not any public mention which has special emphasis on it, of any preacher's habit or special gift of preaching Christ. They seem to think it is a reflection on themselves and straightway proceed to wonder and sniffle at it, and to tell how they and the preachers thereabouts do. Now those dear fellows may be all, and more than they boast of, and no doubt if they were to go out within the range of the newspaper reporters and do some of that superb "orthodox" preaching that they tell us about, it would be reported with quite as much emphasis, and many real Christians would be rejoiced to know that there are a few more real gospel preachers abroad in the land. Now there are two or three things those brethren might do well to consider. If it didn't make them more "orthodox" in their preaching—which may not be needed—it might at least help them more wisely to discriminate.

1. There are such things as prejudice

and jealousy even amongst preachers. I have seen some preachers who never hear another man preach however Scripturally that they did not indulge in sharp adverse criticism and tell directly or indirectly how much better they could have done it, and if you should venture to speak in their presence in the praise of another preacher they only halfway assent to it may be, but are cock sure to mention some defects or faults they suppose him to possess which they themselves held as sufficient to overbalance all other excellencies. Prejudice is usually the result of narrow limitation—a lack of fuller information, but is quite often exploited toward the men or their friends with whom one has a grievance or against whom one has a grudge. These old grudges are like Paul's "thorn in the flesh"—a thing to be prayed for two or three times at least. Such messengers of Satan should be gotten rid of, or at least well padded as in Paul's case with "sufficient grace."

2. "There is a way that seemeth right to a man but the ends thereof are the ways of death," and that is true of some men's preaching. Even some Baptist preachers that I have heard do not and probably cannot preach "salvation by grace through faith" alone, for the simple reason that they have not yet "learned the way of the Lord more perfectly." Very much of the preaching of the times has not lost its H. W. Beecher or new theology coloring and is perceptibly tainted with Drummond like soul-poison. There is still a rank element of Sam Jones in a lot of it and far more than enough of Talmage and other printed effusions abounding with apt and high-sounding phrases, topics and thrilling incidents made popular by enterprising patent inside and outside publishers for the sake of the revenue they bring. If all of our preachers got their theology from the Bible, after careful, patient, intelligent and prayerful study there would be much more of the Bible and Christ and Salvation and God's glory in their preaching, and far less of the chaff and rot of modern arminianism and downright soul-destroying and god-dishonoring unfidelity.

3. Let me close with this extract from a reliable religious Journal. If it does not make some of our caviling brethren sick, then it wouldn't nauseate them to swallow a dozen flies:

"In the Evening Herald of last Saturday there were more than twenty church notices. In nearly all of them the subjects of the sermons were given. Not one of them had any special reference to Christ. If a preacher had announced that he was going to preach upon the agony in Gethsemane, or the Crucifixion, or the Intercession of Christ, he would have been regarded as not up to date.

J. A. H.

Hattiesburg.

Upon the invitation of the Pastor, I. P. Trotter, THE BAPTIST tramp dropped down to this thriving city and preached for his people, while he was away attending commencement at Clinton Bro. O. J. Bowen and family made the stay of the

writer very pleasant indeed. This brother is one of the 7 deacons of this prosperous church.

The writer was greeted Sabbath morning with a nice and appreciative audience. As best he could he broke to them the bread of life morning and evening. This is a large and influential church numbering between 4 and 5 hundred members. Bro. T. the beloved bishop, is bringing things to pass. The recent revival brought into the church a large number of members and added much vital force to the membership at large.

The writer was present at the prayer-meeting on Tuesday evening. In this church the brethren lead the prayer-meeting. The pastor is expected to attend but the brethren lead. The service was inspiring and uplifting. It would be well if all our churches could be led to feel that the pastor needs some help. Monday and Tuesday were spent looking up the Baptists in the interest of the State paper. Tramp! tramp! tramp! that tells the story. Well, there is a good list who read the paper. The next objective point was Columbia. The young bishop had invited this scribe to visit his field. This seemed the favored time. Not knowing the schedule over the Railroad, the writer was forced to spend a day in Lumberton. Dr. Hall, who keeps the Drummer's hotel, took him in charge and right royally entertained him while he waited for a train.

Quite a number of Baptist folk live in this place and the interim was filled up shaking hands with these godly saints. Nearly all of those met are leaders of THE BAPTIST, so THE BAPTIST man spent the time in the way of congratulation. These Baptists have a nice church building and they are expecting Bro. Price to aid them in a meeting next week. But the train is here at last. Off for Columbia.

The beloved pastor is ready, and the campaign begins. Baptist home after Baptist home is visited, and yes, I want the Baptist, with a cheerful greeting that filled and thrilled the interviewer. Well, 16 new-found friends were added to the list of readers. Good for Columbia. The pastor and his assistant pastor, gave ye scribe a warm welcome. She takes a delight in her new field of usefulness, and is truly an helpmeet to her husband. Happy? Yes, they are happy, and justly so. May great blessings be theirs.

Cordially,

O. M. LUCAS.

An Opinion; With a Question For Bro. Sproles.

A story is told in these parts where the lamented Martin Ball, Sr., lived and labored somewhat as follows: Eld. Ball and a Methodist neighbor occasionally controverted in a friendly way. The Methodist opposed "rebaptisms" of all sorts. On one occasion Bro. Ball was baptizing a man whom he had immersed once before. The Methodist had stationed himself hard by the pool, and as the subject was coming up out of the water, the Methodist called out: "How many more times for

him, Bro. Ball?" With great decision the preacher replied: "God's order, is 'believe and be baptized,' and 'baptism is the answer of a good conscience,' and I dare not stop until God's order is reached, or the candidate dies."

Among the first baptisms I ever witnessed in these same parts was a rebaptism (?) by L. R. Burrell, the candidate being Mrs. Dr. Leavell, sister-in-law to Z. T. Leavell and sister to J. B. Gambrell, while the church authorizing it was Cherry Creek, the mother of churches and preachers. In these same parts the lamented M. P. Lowrey, Lewis Ball and others, rebaptized (?) as occasion demanded. When W. T. Lowrey led his wife into the pool at Blue Mountain to rebaptize (?) her he did not know there was a Baptist on earth who would not heartily commend his service for God.

When I was a child the venerable Jesse Woodall rebaptized (?) Joe Thigpen into the fellowship of Palestine Church. In this church the first State convention of Mississippi met and was organized, while the name "Thigpen" was well nigh synonymous with "sound baptist" in those days. Our fathers were called "Ana-Baptists," and rebaptizers—not Anapedo-Baptists—for centuries. I was therefore, prepared to hear Bro. Sproles tell Bro. Bacon that a man who was baptized before conversion is a fit subject for baptism whenever he is converted.

But if I rightly understand Bro. Sproles, he makes it an easy task to get the first baptism (?)—the acceptance of one of several propositions—while he so restricts the second baptism that it is next to impossible to get it—if not impossible altogether. Now, why this difference? On the part of the church and preacher it is an attempt to obey the Lord Jesus the first time—is it anything more than that the second time? I have never found a Scriptural reason for being more careful for God's ordinance at one time than at another. Who has, and where is it?

In good hope through grace,

R. A. COOPER.

Historical.

BY J. B. SEARCY.

I have recently read "Vol. 1., Methodism in Mississippi, by John G. Jones." I have been much edified by reading this book and I have a very deep desire for a book somewhat on the same order giving the early history of Baptists in Mississippi. True Dr. Foster has given us some historic data of great value, but it is entirely too meager, and the opportunity for gathering it is growing less every year. Dr. Leavell says in his Baptist Annals "That great men lived and labored before the beginning of this epoch, and that great men expended their energies in the second epoch, will not be controverted."

They may write of the deeds of the Baptist worthies who did the Lord's work in Mississippi before these Annals and portray their virtues to the public with a facile pen. It would be a beautiful field for an industrious gleaner.

I wish some one who is equal to the task

would undertake this work. I am sure the desired information can only be gathered up by diligent "gleaning." I have been able to glean from Methodism in Mississippi a few items that have interested me very much. Thus we have the fact very well established that Rev. Richard Curtis was the first Baptist preacher in Mississippi, and the church he gathered was on Cole's Creek, near Natchez, and was called Salem. But it is interesting to have these facts confirmed.

Mr. Jones admits that the Baptists preceded the Methodists to Mississippi. In 1899, he tells us that the Congregationalists "were the first to give Mr. Gibson a cordial welcome." Of this time he says, "There were then no church houses in this country except one belonging to a newly organized Baptist Church." Rev. Tobias Gibson was the first Methodist preacher in Mississippi and when he arrived here in 1799, he found an organized Baptist church worshipping in their own house.

Again Mr. Jones says, "There was not then a single Protestant church edifice in the land except a small one lately built of logs by the Baptists on South fork of Cole's Creek, known as Salem." So at this early period the Baptists were not only a head of the Methodists in being before them on the territory of Mississippi, but were the first of any evangelical denomination to own a house of their own and a home permanent work. This is much to their credit.

Mr. Jones, in speaking of the epitaph on Rev. Tobias Gibson's tombstone, calls attention to the fact that the expression "the first minister who organized a church in this—then territory" should have had the word "Methodist" before the word "church" and adds "the Baptists having a sufficient number of members on the ground when the government was changed completed the organization of the first Baptist Church in the territory in 1798, one year before Mr. Gibson organized the first church."

These incidental allusions throw a flood of light on our early history in this State. While it is a credit to Baptists that they are the leading denomination in the State today, yet it would be a burning shame to us if we were not, in view of early history. I have other gleanings concerning the steadfastness of Baptists in our doctrine, and their persecution in those early days. I will tell in a future article.

Notice.

Messengers and visitors to the Mississippi Baptist Convention at Water Valley, July 10-14 prox., can go from any point in the State and return on one and one-third fare by purchasing a ticket at the regular tariff rate from the starting point to Water Valley, and procuring a certificate, showing that the holder is entitled to a two-third reduction in the return ticket. The certificate must be countersigned by the corresponding secretary of the Convention. If further information is desired, write to W. L. Mathews, Water Valley, or to myself.

E. E. THORNTON,
New Albany.

"A Revival Needed."

[Correction.]

DEAR BRO. BAILEY:—In the last issue of THE BAPTIST you published a statement, by "Pessimist," in which I am represented as disclaiming intention of being personal in my article, "revival needed." I beg to say that I did nothing of the kind, did not from the simple fact that no such disclaiming was necessary. The article that provoked the abuse of "Pessimist" was not capable of any such construction as was placed upon it. No sensible man who understands plain English, *not influenced by anything, entirely outside of it*, would ever have placed any such interpretation of it.

I meant just what I wrote and wrote just what I meant, and Bro. Price and every one else from the north to the south pole, is hereby authorized to make the application to any one and to any locality to whomsoever and wherever it fits. The article meant just that, nothing less, nothing more. Is it not general? I will not admit that anything I ever wrote could be justly construed into a cowardly effort to give vent to personal spleen or venom. The fact is, my personal enemies have always been so thoroughly identified with the devil until to notice the former I would have to give prominence to the latter, I have given but little attention to either. Personal differences between myself and others have always been settled outside of newspapers, not all. They have, I trust, been settled in God's way. If this rule is to have an exception in the future, it is my earnest prayer that another, not I, will be responsible for the method.

In the 26 years of trial, toil and responsibility that have been mine in the ministry, I have learned some things which I prize very highly.

One of these is illustrated by the following: Some twenty years ago, a certain party had fallen out with me and was saying hard things. I felt that I had about reached the limit of endurance and expressed myself to a wise and good man. His reply was: "Brother Hall, pay no attention to it. That fellow means no good when he *prays* and no harm when he *curses*."

This brother's advice helped me then and frequently since to make allowances for what would be hard—otherwise—to bear. Another still is illustrated by the following little story:

A very large man who had been blessed with a precious little wife, found, after his marriage that though small—she was much. She was subject to fits of temper during which she would go crazy and curse and scathe him unmercifully. A friend said to him, why do you allow that little creature to treat you that way? He replied, "It does her a world of good and it doesn't hurt me." The unkindness which I have received at the hands of others may have done them "a world of good" it didn't "hurt me."

Another lesson still more important, viz: A man in the wrong can't afford to keep his

temper, a man in the wrong can't afford to lose it.

I will not admit that the cruel, scurrilous and abusive epithets, applied by Brother Price to one whom he supposed to be a Christian and a minister, are to be excused or palliated by an attempt to minify or justify them, but in the Spirit of my blessed Master, realizing that in this matter I am dealing—not with a *principle of eternal wrong*, but with a Christian and a minister, I cheerfully reciprocate the offer of his hand by extending to him my own.

L. E. HALL.

Scranton, Miss., June 10th, 1902.

News From Lena.

Our Commencement exercises came off on the 17th, 18th and 19th of May, closing a nine months' session of Harmony Baptist Institute. For enrollment, (212) average attendance, good deportment and honest work by both students and faculty this session has surpassed any previous session perhaps in the history of this excellent school. Sixty-seven boarding students were here. The prospect of the coming session, which opens first Tuesday in September, is very promising.

This is a good place for good boys and girls to attend school. Bad, unruly or immoral boys need not come. They will be sent home as soon as it is discovered what they are. We are not trying to make our school a reformatory, but a place for honest students to acquire that line of knowledge that will fit them for usefulness. We have added to our faculty for next session Capt. W. C. Mortimer, a first honor man from Mississippi College.

Our church is in a prosperous condition. We had three additions by baptism in May. Our mission collections have, up to this time, amounted to \$76, and State mission to come yet. The Woman's Mission Union is in good condition and doing noble work. Sunday School and prayer meeting well attended and interesting.

Prof. B. G. Lowrey delivered our annual address and Rev. S. G. Cooper preached the Commencement sermon. "B. G." made the impression here that Mississippi has no son within her borders today who is a greater power for good and is wielding a more healthful influence for her real good than he. His speech was of the sort that make people stronger and better.

Cooper preached to us the old gospel of the cross. He seems, with Paul, "determined not to know anything save Christ and Him crucified," and he makes it so grand and simple and loving and beautiful.

Protracted meeting season will soon begin out here. May God give us great revivals.

Yours truly,

T. J. MOORE.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VII.

The Perea Ministry—Continued.

Reply to the warning against Herod, Luke 13:31-35. Some Pharisees came to

Jesus and told Him how glad Herod would be of an opportunity to kill Him, and advised him to go hence. In reply, the Lord told them to say to Herod that He must go on with His work from day to day, for a prophet would not perish out of Jerusalem. He then addresses that most touching apostrophe to Jerusalem: O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her; how often would I have gathered thy children together as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left desolate; and I say unto you, ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

Discourse at a chief Pharisee's table, Luke 14:1-24. While Jesus is still in Perea near Bethabara, He is invited to dine with a prominent Pharisee. This invitation must have been given by the wily Pharisee with a hope that some opportunity might arise whereby he might have excuse to accuse Jesus, for they were watching Him. It is probable that an attempt to trap Him had been made in purposely having present the man with the dropsy. The Lord must have read their thoughts, for He asked the lawyers and Pharisees, if it were lawful to heal on the Sabbath. But they, perceiving that their little plot was understood by Jesus, held their peace. When the Lord asked them whether or not they would rescue an ass or an ox fallen into a well, they could not answer, for if they would save the beasts of the field from dangers on the Sabbath, how could they object to the healing of the sick? "Jesus, neither here, nor elsewhere, abolishes or lessens the force of the fourth commandment." By the use of a parable Jesus then proceeds to teach what is true courtesy, how self-exaltation will bring abasement, and that love is the dominant spirit in the Kingdom of God. Jesus, who took advantage of every opportunity to teach, men the truth, still pressed his point, for He said to him that had bidden Him, When you give a feast do not invite only loved ones, lest they invite you in turn, and thus you would be repaid, but rather invite those poor who are not able to do the same to you, thus you shall be blest, for you help those who need help. This truth naturally stimulated the desire of some of those at the table with Jesus to eat bread in the Kingdom of God. The Lord, therefore, taught by another parable that in the Kingdom of God the satisfaction of every want is complete; that there is plenty; the variety is infinite; that there is no distinction in rank made; the supply will last forever; and that "each guest is strengthened for whatsoever work there is to be done."

The Proposed Amendment to the Constitution of the Mississippi Baptist Convention. Offered During the Session of 1901.

The printer of the copy of minutes for 1901 failed to get in all the words of the amendment offered. Therefore, submit a copy from the original paper that was read before the convention, italicising

THE JONES-KENNINGTON.
DRY GOODS CO.

OUR SECOND ANNUAL SEASON'S END SALE.

The much-inquired after and eagerly-watched-for BARGAIN EVENT to which all Jackson and surrounding towns and country turn out will positively open

Saturday Morning, June 21st, at 8 O'Clock,

AND WILL CONTINUE

MONDAY, JUNE 23,
THURSDAY, JUNE 26,

TUESDAY, JUNE 24,
FRIDAY, JUNE 27,

WEDNESDAY, JUNE 25,
SATURDAY, JUNE 28.

This is the second time we have given the Season's End Sale in Jackson, and if you wish to contemplate the enormous savings you can make, just ask your neighbor about the Season's End Sale of 1901. For the 1902 Season's End Sale we have prepared as we never prepared before.

It is the End of the Season, with the Manufacturer, the Importer and the Wholesaler. They are sacrificing their Stocks of Summer Goods and turning their attention to Fall and Winter business. Our buyers have secured

Thousands of Dollars Worth

Of Dress Goods, Millinery, Ribbons, Undermuslins, Corsets, Fans, Hosiery, Clothing, Shirts, Underwear, Hats, Shoes, etc., at from forty to fifty cents on the dollar. These immense purchases, together with the entire wholesale stock of Jones Bros. and our own magnificent stocks will be included in the Gigantic Season's End Sale. No mail or telephone orders will be filled, no goods will be charged, sent C. O. D. or exchanged during this sale. Come in person and see the thousands of bargains for yourself.

those words which were omitted from the printed minutes:

Art. 3. This Convention shall be composed of messengers from Baptist churches and Baptist Associations in Mississippi, in the following ratio: Each Association shall be entitled to one messenger for every two hundred members, or fraction thereof; and each church shall be entitled to one messenger for the first one hundred, or fraction thereof, of its membership, and one messenger for each additional fifty members, or fraction thereof.

Art. 5. The officers of this convention shall consist of a president, two vice presidents, a corresponding secretary and a treasurer, all of whom shall be elected annually and immediately upon enrollment of the messengers present; each member enrolled shall be entitled to one vote, and all elections for officers of the Convention shall be held by ballot, the ballots to be cast by the enrolled messengers present. All officers of Convention shall continue in office till their successors have been regularly elected.

The above corrections are here offered with the view to an intelligent vote in passing upon the proposed amendments at the approaching Convention, whether said amendments be accepted or rejected by the body.

S. M. ELLIS.

Baptist State Convention Railroad Rates.

The Baptist State Convention will be

held at Water Valley, Miss., July 10th to 14th next. All railroads in Southeastern Passenger Association will sell tickets to delegates and visitors at a rate of one and one-third fare for the round trip on the certificate plan. I will be pleased to send a circular of information and a blank certificate to every one who expects to attend the Convention, upon receipt of a self-addressed stamped envelope. Every year a number fail to get these certificates at starting point. I have been furnished with a supply and every agent is required to fill out one when requested to do so.

Write me if you expect to go, and enclose a stamped envelop.

L. S. FOSTER.

Jackson, Miss.

Notice.

The clerks of associations and churches throughout the State are requested to forward the names of all delegates to the State Convention at once to Mr. J. D. Peacock, so that the list of assignment to homes may be made up and the parties notified.

B. P. GOOCH.
Clerk of the Water Valley Baptist Church.

Less Than a Month.

Yes, less than a month remains until our convention. How anxiously the missionary is waiting and wondering if we will have a debt, of if he will receive his due for

work faithfully done. If each one of us could feel that it depends on himself, on herself, how earnest would be our prayers how warm our sympathy, how energetic our work, how liberal our giving. Brethren and sisters, help to make it a great Convention. I plead with you in our Master's name, I beg you, come to our help and relieve our State Missions of all debt.

A. V. ROWE.

Hollandale Meeting.

We have just closed a great meeting in Hollandale. The whole community was deeply moved. The church was strengthened in many ways. There were about 30 professions of Christ and 20 additions to the Baptist Church. Never have we heard a sounder, sweeter or more powerful gospel. Dr. E. B. Miller of West Point, did the preaching. Brethren, if you need help, Miller is the man you want.

J. T. GRAHAM.

June 14, 1902.

To State Missionaries.

Our Convention meets this year a week earlier than usual. To get report ready for the Convention, I must have your reports for this quarter by the 2nd of July. Please govern yourselves accordingly, and forward report as early as possible, not later than July 1st.

Yours Truly,

A. V. ROWE.

THE HOME.

From Canton, China.

DEAR BRO:—I want to write and tell you of a pleasant and unique experience that I have just had. Last Friday Bro. Chambers and I went to Sai-nam, some forty miles from Canton, to assist in the organization of a church and ordain a pastor and some deacons. Miss Trainham and the Canton pastor and Miss Greene and the Shiu-hing pastor had preceded us in the early part of the week. The brethren, to spend the time in instructing the men, and the ladies, to work among the women, preparatory to our work. This had been well done by holding three services each day and night.

When we arrived, we found everything in readiness for us. And those that were not Christians very cordial and sympathetic with the occasion, as shown by their having presented sixty pairs of scrolls from ten to ten feet long to the preacher in honor of the occasion. And not one word did we hear of insult or abuse of the foreigner or of Christianity. This is certainly unique in my experience in China.

Saturday at eleven o'clock we met and organized a church with 25 constituent members. A simple church covenant was read and adopted. The presbytery then gave the hand of fellowship to the new church. The church then held a conference meeting and elected Bro. Cheung Lap-tsoi as pastor. Brethren Lam Yuk-shan and Lo Tsang-am were elected deacons. The church requested us, Brethren Chambers, Fung Chak, Tsang Wai-shan and I to ordain them next day. At this meeting five men related their experience and were accepted for baptism. At night we had a good meeting with four of us preached. The little chapel was crowded to its utmost all the time with eager listeners. I never felt like a larger house for a chapel was needed here than the little rented house that we now have. I felt this strongly that I told the brethren that I would give as much towards a new chapel as they would. I believe they can and will. \$500 and I will give another \$500, but we need \$2,000, silver. Where are we to get the other thousand? Won't somebody take the hint?

It was arranged for us to hold the ordination services in a large shop that is rented for buying the raw silk, by some of our

members. This will accommodate about two hundred the way Chinese crowd in.

We began the services about 10:30 and they lasted till nearly one o'clock. Bro. Tsang was chairman of the presbytery. I led the examination of the candidate. This was quite an eye opener to the large crowd as they learned something of duties of a preacher. We were satisfied with the answers the brother gave. The ordaining prayer was led by Bro. Fung Chak. The charge to the new pastor was given by E. Z. Simmons and the charge to the church was given by Bro. Chambers.

The newly elected deacons were then presented by Deacon Cheung of the Shiu-hing church. The new pastor offered the ordaining prayer. Bro. Tsang gave the charge to the deacons. Pastor Cheung Lap-tsoi announced that the baptizing would take place at two o'clock, out in the middle of the river at the sandbar.

What a crowd there was! There were about 75 boats by actual count. They would easily average ten people to the boat, making with those that came from the island near by 800 or 900 people. The people were orderly and it was a nice baptism. The new pastor did the baptizing. I could not help comparing this scene with the one when I baptized Lo, who was ordained deacon today, some three and a half years ago at the same place. Then we went out at dark to avoid people seeing us and to escape the abuse that would have been heaped upon us. The Lord has certainly wrought a wonderful change at Sai-nam in the last five years since our association started this mission. Praise the Lord with us for this work, and pray that we may have many more fine openings like this at Sai-nam.

Cholera is still bad here. Three of our members have died during the last week, one of them an ordained preacher, Bro. Fung Yat-pun. And while I am writing this I hear wails caused by a death not but a few feet from our front gate. Sad, sad, that so many are dying, and without hope, for they know nothing of the Savior. We need your prayers for us, our members and our work. Believe me,

Yours fraternally,
E. Z. SIMMONS.

Frank W. Floyd
The above signature is on the wrapper of every bottle of the genuine OWENS PINK MIXTURE—the baby's friend from birth until he has his teeth. All druggists.



Teething time is the critical time for the baby and the anxious time for the mother.

Second Summer

is the most critical and fatal period of a child's life. The danger of death from teething is greater than ever.

Owens Pink Mixture

cures teething children and has been saving thousands of children's lives during ten years of great curative success. Let it also save your child from danger.

It is not a "cure-all," and it contains no opium, narcotic or other poison.

It regulates the child's system pleasantly and quietly without stupefying or shocking it.

FREE We will send a trial size bottle free to any mother. Send a postal to-day.

From a Reliable Merchant.
Brownsville, Tenn., July 1.
I have given "Owens Pink Mixture" to my children while teething for many years. I wouldn't be without it during the second summer of teething for pay.
J. A. BREWER, Merchant.

SOLD EVERYWHERE
in 25c. or 50c. size bottles.
FLOYD MEDICINE CO., Chicago, Ill.

DR. TICHENOR'S ANTISEPTIC FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—(Rev.) W. L. Stanton.
Sherrouse Med. Co., New Orleans, La.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Pulham & Co., Druggists. Price \$1. Mail orders promptly filled.



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Ask for tickets via M. & O. R. R.

Home-Seekers' EXCURSION to

Oklahoma, Indian Territory and Texas
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ONE FARE PLUS \$2 FOR THE ROUND TRIP.

Tickets on sale the 1st and 3rd Tuesdays in each month. Information and literature furnished upon application to

FRANK H. GRIFFITH, Trav. Pass. Agent,
Memphis, Tenn.

"Now is the Time."

Did you ever notice how slow we are about doing the little duties that are before each of us every day of our lives? We look out into the future and think we'll have other opportunity.

Oh! it's a mere trifle.—It can be put off till tomorrow. And we go on in this way—consoling ourselves with—it will be time enough then, for me to repay that kindness; to visit that sick friend; to speak a word of consolation to some one who is in trouble, this will not do, now is the time. Every day of our lives is recorded above. How does your record stand? Is it filled with good deeds that will live on and on and reach out into eternity where we will know each other better and love each other more.

You can notice as a rule you always put off something that will do you good and others too. Yes, be very, very careful that you don't wait and have all of your good deeds into only a few days of your life—and that your last days. Scatter them out. Life is short. Fill it up. Be true. Be earnest. If you have a friend let him know you appreciate him, don't wait till after he is gone to scatter roses on his grave, but tell him often of the many good things he has done; he may have faults, we all have; but surely there is not a person but that has done some good somewhere, sometime, if so, help him to do more, let him know you have an interest in his welfare. Yes—

"Lift up the fallen,
Care for the dying."

Tell them more about Jesus who gave his own precious life for them, and that they, through His death, may have eternal life.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give you "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.



accept him now. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Eph. 2:8.

How often do we hear the expression, "Oh! if I could only recall the past, how differently I would live. Give us your model, turn over a new leaf today and begin to live exactly the life that your Lord and Master would have you live, you will be happier and the world will be better for your having lived in it, then seek ye first the kingdom of heaven and all things else shall be added unto you, that sweet peace, the gift of God's love.

With this assurance we should never grow weary in well doing, knowing the author and finisher of our faith is Christ Jesus.

So let us begin now to be more zealous than ever before. To do the most good to the most people, it is not necessary that we should do great things. Do we reach the top of the ladder at a single bound? Never. Then do willingly what your hands find to do, and at last when you come to die, your friends will not have to erect a monument of stone to mark the spot, but there will be a living monument of good deeds reaching out into eternity.—X.

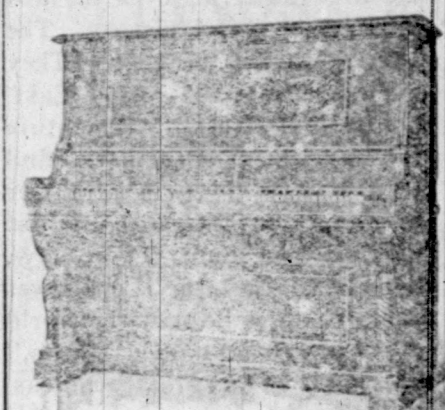
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Strong Faculty. Location Healthful, Good Board, Terms Reasonable. Morals of our students receive special attention; there is not a drinking saloon in less than seventeen miles of the school. Students are prepared for leading colleges and universities; we do thorough work. School seventeen miles east of Nashville. Number of pupils limited; apply early. Nine months session opens August 18, 1902. Address W. A. Caldwell, A. M., Prin.; or J. M. Carver, Sec. and Treas., Mt. Juliet, Tenn.

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Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos; Kimball and pipe, and Burdette Organs.

We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will

send you catalogues with prices and terms. Mail orders will receive our prompt attention.

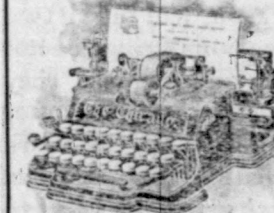
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They carry in stock the

KRANICH & BACH, Conover, Cable, Schubert, Wellington and Kingsbury Pianos. Chicago Cottage, Estey and Burdette Organs.

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Sold on easy terms, or cheap for cash; 10 per cent discount to all ministers.

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WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackel, President,
Meridian; Mrs. R. Woods,
Secretary, Meridian.

Home Mission Needs For 1902-1903.

DEAR SISTERS:

The Home Mission Board begins the new year hopefully. The generous gifts of the churches in the year that has just closed, gives fresh spirit to all the noble work they have set our Board to accomplish. The total amount of cash received during the year for the regular work of the Home Board was \$98,934.29, which is an increase of \$12,945.61 over the previous year. In addition to this, the Board has received in special gifts, to be used in connection with the Church Building and Loan Fund and other investments, the sum of \$1,500. This makes the actual amount of cash received \$100,434.29.

The Convention session at Asheville, instructed the Board to lay out its work for the coming year on a basis of 25 per cent increase over the receipts of the past year. It will not be difficult to lay the work out on a larger scale because there are constantly opening opportunities of vast importance and promise of blessed results. Our great difficulty appears to be towards the close of the year and ourselves obliged to deny some of the most urgent appeals because we find always that we have been constrained to go beyond the limits fixed.

Our work in Cuba will require the 25 per cent increase this year in order that we may hold the ground already won. There are three hopeful prospects in our mountain work which have already made application, that requires more than the 25 per cent increase in the direction. Our missions west of the Mississippi River furnish a most unbounded field, and open to us far more rapidly than we have been enabled to occupy them. Work among the foreign population constantly appeals to us for enlargement, and the demand this year is even more urgent than ever.

The Church Building and Loan department of our Board was increased last year by a very small amount, and yet the possibilities for usefulness of that department are well nigh unlimited. It is designed that the fund shall

be a permanent fund, to be used for no other purpose than loans to churches to aid them in building houses of worship, and that these loans shall be made on strictly business principles. The Committee in charge of this fund has, under direction of the Board, made quite a number of loans varying in amounts from \$150 to \$400, for from three to five years. In each instance where such loans have been made the church has thus been enabled to complete its house and in many instances to secure property that could not otherwise have been held. If persons whom the Lord has blessed with means will remember the work of their Master in their wills and bequeath to the Home Mission Board for permanent use sums of money, as others have done, there will soon accumulate a fund in the hands of the Board that will become a powerful agency in the advancement of the Master's Kingdom long after we are dead and gone.

May the blessing of God abide upon our noble women in their constant and untiring efforts to promote the Master's cause, and may Heaven's joy fill their hearts as they plan and labor together for the promotion of the Master's Kingdom.

Beware of Ointments for Catarrh That Contain Mercury.

Mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.
Hall's Family Pills are the best.

OLYMER CHURCH BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

BARRED ROCKS

Courteous treatment, prompt attention to orders and good value for your money is MY MOTTO.

EGGS \$1.50 Per Setting.

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The only Educational Institution owned and managed by the Baptist State Convention.

First Session opened in 1827—Last Session opened Sept. 12, 1901

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Chemistry, Mathematics, Philosophy, English, Latin, Greek, History.

Splendid Chemical Laboratory.

Prices Low:

\$100.00 Carried one Excellent Student through last Session.

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Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and your Law Course at Oxford, and get two great institutions behind you.

Send for Catalogue.

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CLINTON, HINDS COUNTY, MISSISSIPPI.

ROYALINE OIL
THE GREAT
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FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.
25¢ & 10¢ MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for my self of in my stables."

PLEASANT AS A PERFUME.

If you want it weak like the others add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Fausse Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

FRISCO SYSTEM

Low Rates to Colorado.

\$25.00

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Tickets on Sale

June 22nd to 25th. July 1st to 31st.

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Miss Kate Edgar, Prop. and Manager. Efficient and prompt service given in securing the best teachers for places suitable in schools, families, colleges and universities. Send for circulars.

DR. J. W. KEY,
DENTIST.

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TEMPERANCE.

BY W. H. PATTON.

Enforce the Law.

[The following editorial on above subject from the Times-Democrat is so strong and timely that we print it in full:]

The small riot in Audubon Park Sunday evening calls attention to the continued and persistent violation of a law to which attention has been directed before by similar and more fatal breaches of the peace. A number of men congregate at a saloon in open violation of the law, fill themselves with whisky and then proceed a few yards to a pleasure resort where women and children go for recreation and shoot out their differences, finally taking "a shot out of" an officer of the law who attempted to bring the riot to an end and to arrest the participants. There will naturally be much indignation in police circles that an officer of the law should have been the target of these hoodlums' pistols. This indignation is natural enough, but is it logical? The riot was due and the attack on the officer was due to the laches of the police themselves. They were aware of the fact that the hoodlums were filling themselves with riot-producing drink in open violation of the law, and they did not interfere. That the riot should in its finality have been directed to the extermination of a police officer instead of a woman or a child will seem to many people to have an element of poetic justice in it. What the police sow, that will they reap; there is no divinity that doth hedge them in from the consequences of their own offenses.

The trouble is traceable directly—not through some subtle process of reasoning, but in a straight and unmistakable line—to the malign influence exerted by the saloon on politics and on the police department. The saloon does not exist by any right it has to live. It exists by the sufferance of government. No man has an inherent right to run a saloon. Like other similar businesses, it must operate under the license of the government—a license that may be granted or refused, continued or revoked.

And yet of all the businesses in the city, the saloon is the one interest that openly and persistently violates the law of the power that gives it life. And it violates the law, moreover, with the knowledge, if not the direct connivance of the sworn officers

of the law. The creature of government is become the superior of the law, with the full knowledge of the officers of that law. This has been going on for years, and will doubtless continue until it is brought to a sudden end by some honest and courageous official who will stop it for all time, and stop it with a jolt. Why should the saloon interest be permitted to dominate the State, and how long will it be permitted to do so?

The saloons near Audubon Park and the saloons throughout the city have persistently and contemptuously violated the Sunday law, with the exception of a few Sundays, since the adoption of the law. The police, whose duty it is to see to the enforcement of this law, contend that it is impossible to enforce it because it is not popular. What has popularity to do with its enforcement? When a law is passed it becomes a contract between the State and the citizen and between different citizens of the State, and by what right shall the police say that the contract is to be repudiated? The law can be enforced, for it has been enforced, and by the very police who declare that its enforcement is impossible. Every citizen knows that on particular Sundays every saloon in the city has been closed front and rear, and that the thirsty wayfarer remained thirsty. The police have done this for special reasons. If they can close the saloons to satisfy the whim of the moment, why cannot they close them because it is their sworn duty to do so?

It is positively known at what saloon the men who started the riot of Sunday night secured their whisky in violation of the law, and it will be interesting to note what use the city officials make of this knowledge, if they make any use whatever. The crime of selling whisky on Sunday is not as serious an offense as the rioting of the hoodlums at a pleasure resort, but it is equally a violation of the law, and it is equally as imperative on the officers to arrest the offending saloon keeper as to arrest the hoodlums who committed the breach of the peace.

It is time that the police force was paying some attention to its sworn duty in the enforcement of the Sunday law, and it

Frank W. Lloyd,

The above signature is on the wrapper of every bottle of the genuine OWENS' PINK MIXTURE—the baby's friend from birth until he has his teeth. All druggists.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES.

Parkersburg, West Virginia

is time that the superior officers of the law insisted that they should do so. If the saloons are to dominate the government, and remain superior to the law, let us know so at once that there may be no mistakes made.

SPICKARD'S

ONE CENT

HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST.

"It affords me pleasure to certify that the above preparation is an unailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address

DR. S. SPICKARD,
334 W. Capitol St., Jackson, Miss.

TO CURE THE BLUES
WEAR RED SEAL SHOES

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BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsdale, O.

BAPTIST PERIODICALS

Are Bright! Inspiring! Far-Reaching!

Beginning July 1st, there will be an ENLARGEMENT and REDUCTION in PRICE of Illustrated Papers

	FORMER PRICE	Reduced Price
Boys and Girls	8 cts. per quarter, 30 cts. per year.	6 1/2 cts. per quarter, 25 cts. per year.
Our Little Ones	6 1/2 "	5 "
Young Reaper (monthly)	2 "	2 "
Young Reaper (semi-monthly)	4 "	3 1/2 "

HOME DEPARTMENT QUARTERLIES will also be REDUCED

	FORMER PRICE	Reduced Price
Senior Home Department Quarterly	5 cts. per quarter.	4 cts. per quarter.
Advanced Home Department Quarterly	3 "	2 "

THESE PRICES WILL STAND COMPARISON WITH ANY:

	Price	MONTHLIES	Price
YOUNG PEOPLE (weekly)	13 cts. 50 cts.	Baptist Superintendent	7 cents
Biblical Studies, for older scholars, New, monthly, 7 cents each per quarter, 25 cents each per year!		Baptist Teacher	10 "

	Price	LESSON LEAFLETS	Price
Senior	4 cents	Bible Intermediate	1 cent each
Advanced	2 "	Primary	per copy per quarter!
Intermediate	2 "	Bible Lesson Pictures	per quarter! 75 cents
Primary	2 "	Picture Lessons	per set per quarter! 2 1/2 cents

(The above prices are all for clubs of five or more.)
Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

American Baptist Publication Society
SOUTHEASTERN HOUSE, 69 Whitehall Street, Atlanta, Ga.

Personal

—It is now just three weeks till the Convention meets.

—We begin in this issue a line of advertising for Ward Seminary.

—Bro. M. J. Derrick will serve the Ackerman church during his Seminary Vacation.

—There is to be a fifth Sunday meeting at Anding June 29th. All are invited.

—Mr. and Mrs. J. P. Till of Kentwood, La., are spending the week with the editor and family.

—Rev. S. W. Silley and children of East McComb are spending some time at Biloxi resting.

—Let those who expect to attend the State Convention send their names to J. D. Peacock, Water Valley.

—On his return from a week at Brookhaven, Rev. A. A. Lomax sends us a call which was much enjoyed.

—The Mississippi Baptist Convention will meet in Water Valley on Friday, the 11th. of July at 10 A. M.

—If you are looking for a good business college, read the advertisement of Draughon's Business College in this issue.

—We have only three more Sundays for gathering State Mission funds before the Convention. Let them be used by us.

—Rev. C. E. Welch speaks for Rev. J. R. Johnson as pastor at D'Lo in Dry Creek. This gives Brother Welch a week.

—If you want any book that does not appear in our list write us and we will take pleasure in furnishing it at the lowest price possible.

—By some queer performance somewhere we made Bro. Rowe say last week, that Concord church gave \$90.00 to State Missions. It should have been \$80.00.

—Only three weeks more of State Mission work before the convention. Shall we go up to Water Valley in debt? Let all of us answer in solid voice, "YES."

—Dr. Lowrey has just two weeks more. The load is heavy; every one pull all he can. It would be a calamity to come short of the whole amount of \$45,000.00.

—Our good brother Duncanson of Meridian, expects to attend the International Sunday-school Convention to convene in June 26-30, in the city of Denver, Colorado.

—On a run down the river last week, we had the pleasure of a day's ride with Rev. R. H. Purser of Brookhaven. He seemed bright and cheerful and was looking well.

—We learn from Bro. F. B. Phillips of Hattiesburg, that the Baptists there have arisen in their strength and paid the last dollar of debt on a beautiful house of worship. That is a way to do it.

—A woman on last Sunday in Brandywine neighborhood, near Hazlehurst, killed her six children and then to commit suicide. She has been taken into custody and will doubtless be in the asylum.

—We have received an advertisement of the Springs Hotel, Dillsboro, N. C., which is run by a Baptist firm, and where our Mississippi Baptist friends will be cared for in a home-like place, at reasonable rates.

—Beginning July 1st, Jackson is to have another Post Office building. It is located in West Jackson and known as Station A. This improved office will add much to the convenience of our citizenship in West Jackson.

—Dr. J. E. Johnston, President of Hillman College, has been invited to spend

the month of August in Norfolk, Va., and preach to his former charge, the Free Mason Street Baptist Church. This is the church, it will be remembered, that entertained the Southern Baptist Convention when it met in Norfolk a few years since. We do not know whether or not he will accept the invitation, but we think it would be a delightful outing for him and Mrs. Johnson who is a native of Norfolk.

—Elsewhere in this issue will be found an advertisement of Draughon's Practical Business Colleges. Prof. Draughon is proprietor of eight Business Colleges, located at Nashville, St. Louis, Atlanta, Montgomery, Shreveport, Ft. Worth, Galveston and Little Rock. These colleges give a superior course of instruction, and have special facilities for securing positions. They are now offering special summer rates to all who enter soon. For catalogue address, Draughon's College, at either place.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

—Water Valley Military Academy closed a very successful session, May 31. The work of the institution is pronounced high-class and the enrollment for next term is expected to be an increase of one hundred per cent. The successful contestants for medals were as follows: Leslie Simmons, Mississippi, Scholarship; Leslie Simmons, Mississippi, Mathematics; A. M. Tuck, Tennessee, Athletics; Mae Reider, Alabama, Recitation; B. J. Smith, Alabama, Declamation; H. K. Hunter, Mississippi, Oratory; J. R. Trusty, Mississippi, Best Drilled Cadet. For catalogue, address Col. W. P. Maury, Water Valley, Miss.

—We have received the new catalogue of the Tulane University of Louisiana, in New Orleans, just received from the University Press. An examination of its contents shows that the year just closed has been one of the most notable and successful in the development of the University. The teaching force and the attendance have been the largest in all her history, being 86 teachers and 1,223 students. The opening of the dormitories during the year has filled a long needed want, and makes it now possible for a student to attend the University at a minimum cost. It is estimated that \$175 will pay the expenses of a scholarship student in the academic department for a session, and the Bureau of Self-Help will do all in its power to assist students of limited means to help pay their way through. There are a large number of scholarships open to Louisiana boys, and it is the declared policy of the University, that in the academic colleges, no boy, if properly prepared for college work, will be turned away from inability to pay tuition. We note that the attendance of students from the country parishes is steadily increasing. We call attention of our readers to the advertisement of the University in another column.

FOR SALE—A Scholarship in a first-class Business College at reduced price—one-third off. Write THE BAPTIST, Jackson, Miss.

TULANE UNIVERSITY OF LOUISIANA.

NEW ORLEANS.

EDWIN A. ALDERMAN, LL.D., President.

Full Courses in Languages, Sciences, Engineering, Law, Medicine, Pharmacy, Art. Seven Separate Departments. Sixteen Buildings. Extensive Libraries, Laboratories and Workshops. Splendid Department for Women in the Newcomb College.

Tulane makes leaders in all vocations. Its facilities for instruction are unsurpassed in the South. Eighty-six instructors and 1,223 students last session. Many Scholarships in the Academic Department open to Louisiana boys. Expenses of Scholarship Student \$175 for session. Board and lodging in Dormitories at low rates. Opportunities afforded Academic Students for self-help. In the Academic Colleges, no boy, if properly prepared for College work, will be turned away from inability to pay tuition. Next session begins October 1st. SEND FOR CATALOGUE. Address,

R. K. BRUFF, Secretary.

Knoxville Summer School.

All persons interested in the advancement of educational matters must be interested in the great Summer School at Knoxville, Tenn.

The Queen & Crescent Route, desiring to do all in its power to further the project, as well as to give the people along its lines an opportunity to visit the resort region of Tennessee, North Carolina and Virginia at very low cost, announces rate of one fare for the round trip for tickets to be sold June 16, 17, 18, 28, 29 and 30, and July 11, 12 and 13, with return limit of August 15th, 1902, which may be extended to include September 30th, 1902, by depositing the tickets with the Joint Agent, No. 600 Gay Street, Knoxville, Tenn., on or before August 15th, 1902.

This is the most liberal excursion arrangement ever offered to the people of this section to visit the many attractive mountain resorts referred to, and at the same time get the advantage of this great educational movement.

Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

Sea Shells—Start a Collection.

Twenty-five Shells by mail, full size, with engraving of variety of each, for 25 cents. Send stamps. Shells for making Wire Jewelry, Tools, etc., for beginners, with list. Agents wanted.

J. F. POWELL,
Waukegan, Ill.

A Position Wanted.

For a lady of several years' experience and thoroughly competent. She teaches all the branches in the literary department, and also music on piano. References furnished on application. Address, "M." care THE BAPTIST, Jackson, Miss.

LOW RATES VIA MISSOURI PACIFIC.

Low round trip rates to Colorado and Utah during June, July, August and September, also low round trip rates to San Francisco. Tickets on sale August 2nd to 8th. Stop-overs and diverse routes allowed.

The Missouri Pacific has free reclining chair cars, Tourist and Pullman Sleepers, dining cars, electric lighted and electric fans through without change via Denver, Colorado Springs, Glenwood Springs, Salt Lake and Ogden, the "Scenic Line" of the world.

For further information, address,
H. D. WILSON, P. and T. A.,
ELLI FARNSWORTH, T. P. A.,
314 Main St., Memphis, Tenn.

Baptist Young People's Union.

PROVIDENCE, R. I., JULY 10-13, 1902.

For the above occasion the Southern Railway will sell tickets from points on its line to Providence, R. I., at the low rate of one first-class fare, plus \$1.00, for the round trip. Tickets on sale July 6th, 7th and 8th, with final limit July 22nd, 1902.

For further information call on Agents Southern Railway, or write

C. E. JACKSON,
Traveling Passenger Agent,
Morris Hotel Building, Birmingham, Ala.

SUMMER SCHOOL, KNOXVILLE, TENN. June 19-30, 1902.

For the above the Queen & Crescent Route will sell from all points on its lines to Knoxville, Tenn., and return, tickets at one fare for the round trip on June 16, 17, 18, 28, 29 and 30, and July 11, 12 and 13, with final limit August 15.

For detailed information, apply to any ticket agent, or to the undersigned.
GEO. H. SMITH, R. J. ANDERSON,
G. P. A., A. G. P. A.,
New Orleans, La.



A NEW FAST TRAIN

Between St. Louis and Kansas City and

OKLAHOMA CITY,
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And principal points in Texas and the Southwest. This train is new throughout and is made up of the finest equipment, provided with electric lights and all other modern traveling conveniences. It runs via our now completed

Red River Division.

Every appliance known to modern car building and railroading has been employed in the make-up of this service, including

Café Observation Cars,

under the management of Fred. Harvey. Full information as to rates and all details of a trip via this new route will be cheerfully furnished, upon application, by any representative of the

